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Confession of FAITH,
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THE
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O F

F A I T H

Of his Present

P R U S S I A N M a j e s t y ;

(In *English* and *French.*)

With an Account of

Confessions of Faith in General.

A N D A L S O,

Some Remarks on the PRETENSIONS of the
Electoral House of *Brandenburgh* to se-
veral Dominions in *Silesia*.

A N D

A Character of the King of PRUSSIA.

By *JOHN GRANDPRE.*

L O N D O N :

Printed for T. COOPER at the *Globe* in
Pater-noster Row. 1741.

THE
CONFESSION

TO

THE READER



A HISTORY OF THE CONFESSION OF FAITH IN
GERMANY.

BY JOHN GRAY DRAKE.
LONDON: T. C. COOPER, 1835.
Price, One Shilling.

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THE
PREFACE,
OR
INTRODUCTION
TO THE
KING of PRUS SIA's
Confession of FAITH.

THE Christian World has not seen
a Confession of Faith writ by any
Sovereign Prince for above these
two hundred Years ; therefore I hope the
following one, which has been communi-
cated to me by a Person of Honour, and
may be depended upon as Authentick, will
not

not be disagreeable to the Publick, and especially to such who have a Regard to the Purity of Religion, more than to the Pageantry or Ceremonies thereof, and who extend their Christian Charity to all the Members of the true Catholick Church, as his *Prussian* Majesty does in the following Confession of Faith, which we now publish.

Confessions of Faith were indeed thought necessary in the primitive Church, in order to fix the Minds of Christians in the Orthodox Doctrine of the Word of God, and to prevent their falling into the Heresies that began in those early Times to infect many of the Rulers and Pastors thereof. And indeed they had so good an Effect, that many Heresies and erroneous Opinions were thereby discountenanced and annulled.

But as the greatest part of the Rulers of the Church, I mean the Rulers of the Church of *Rome*, fell themselves into those grofs Errors which some of their preceding Councils had condemned, it pleased the God of Truth to raise up great and good Men to stand in Defence of that Truth, and oppose the palpable Errors of that Church, whose pretended Humility they found to be rank Pride, their Zeal nothing

thing but their own Interest, and their Charity turn'd to mere Persecution.

For the Bishop of *Rome*, and those of his Communion, not only made Decrees quite opposite to the Doctrine of the Holy Scriptures, but, with the Assistance of several Princes, forced all the Christians they could to receive those Decrees as Articles of Faith; and prosecuted with Fire and Sword, and the most implacable Rage, all such as had the Constancy to oppose the Errors broached by the Court of *Rome*, chiefly for its own Honour and Interest. But there never fail'd to be Witnesses to stand in the Gap, and testify as such to the Orthodox Truths of the Evangelical Doctrines, in spite of the strong Oppositions of the whole Posse of the Roman Church, who persecuted to the utmost.

Thence arose the innumerable Persecutions of the Orthodox Christians, as well of those of the Vallyes of Savoy and Piedmont, as of the Albigenses, Bohemians, Hungarians, Poles, Germans, English, Flemish, Dutch, and French. Thence the Burning of those two truly noble Martyrs *John Huss* (from whom the Faithful were afterwards called *Huguenots*) and *Hierome of Prague* (Disciples

(Disciples of the famous John Wiclf) at the Council of Constance, whose Master Wiclf shared the Fate of his Disciples, and he himself underwent the Hardship of being burnt in Queen Mary's Time, many Years after his Death. Nay, such is the Implacable Rage of the Romish Clergy, that we may and can certainly prove from authentick Accounts, that they have put more Christians to Death, than the Roman Heathen Emperors did in the ten first grand Persecutions! So contrary are they to the Command of Christ, who enjoined this Rule to all Christians; *By this shall they know that you are my Disciples, that you love one another.* But they carried their Heresies so monstrous a Pitch in the Council of Trent, that many Princes were thereby disposed to forsake a Church which had itself forsaken the primitive Christian Simplicity and many Evangelical Truths. Then their said Cruelties, their erroneous Doctrines, and the abominable Lewdness of their Monks and Priests, opening the Eyes and Hearts of serious and good Christians, soon paved a Way to the Glorious Reformation, which was carried on and confirmed in so grand and visible a manner by the Almighty, that it has resisted against Popery and the Gates of Hell upwards of two hundred Years,

Years, and confirms the Words of Gamaliel;
If that Doctrine is of Men, it will destroy itself; but if it be of God, no Man can destroy it.

At the same time the noble Champions of Truth and of the Reformation, which is founded on the Word of God, which is Truth itself, wrote several Confessions of their Faith, which all agreed, and were founded on the Holy Scriptures. Soon after, the Electoral and Serene Princes of Germany drew up a Confession of their Faith at Smalcalde, and there in a solemn League obliged themselves to God and to each other, to defend their Religion against the Pope, and whosoever should attempt to disturb them in their Religious and Civil Rights;

They had indeed the Misfortune to be defeated by the Emperor Charles the Fifth, at the Battle of Smalcalde (the very Place where they had united against the Heresies of the Church of Rome,) in which Battle the Elector of Saxony and the Landgrave of Hesse-Cassel were taken Prisoners, and the said Elector was detained as such till he was deprived of his Electorate, which was given by that Emperor to his younger Brother Albert, in whose Line it is descended.

to the present *Augustus King of Poland* and Elector of *Saxony*; and the deprived Elector *Ernest* began the Branch of the Dukes of *Saxe-Gotba*, from which her Royal Highness the Princess of *Wales* is descended. But some Years after, when the Peace was concluded between that Emperor and the said Protestant Princes, they presented their Confession of Faith, sign'd by all of them, to *Charles the Fifth* in a full Diet at *Augsburg* (from which it is call'd the *Confession of Augsburg*) which was the most solemn that ever was made, and was confirm'd by that Emperor, and thereby the two Protestant Religions (tho' the *Lutheran* and *Reformed* are almost the very same in Matters of Faith) were legally establish'd in the Empire.

We have not since had any Confessions of Faith made or signed by any Sovereign Prince, unless you will admit that of the only Protestant Council that ever was held, and which was modestly called the *Synod of Dort*; the Results, Decrees, and Confession of Faith whereof were approv'd and confirm'd by all the Protestant Princes and States in *Europe*, tho' some of them made a few Exceptions thereto, but not such as might be call'd an Opposition.

And

And notwithstanding all the Princes, States, and Imperial Cities of the Empire, had their Religious Rights confirm'd and settled at the said Diet of Augsburg, and several Years afterwards by the Treaty of *Munster* or of * *Westphalia*, the many and glaring Encroachments since made on those Religious Rights, by the Emperors, Electors Palatine, Archbishops of *Salzburg*, and others, have obliged the Evangelical Body (that is, the Ministers of the Protestant Princes at the Diet of *Ratisbon*) to represent their Grievances by Memorials, Petitions, &c. to the said Dier: Yet no manner of Regard was had thereto, and the Protestants have for many Years suffer'd a most severe Persecution in *Hungary*, *Transylvania*, *Bohemia*, *Austria*, *Silesia*, the *Palatinate*, and *Salzburg*, from the aforesaid Popish Princes, who have always been influenced by the *Jesuits*, all which was done in our own Time, to the utmost Oppression and Ruin of our said Protestant Brethren.

Frederick the First, King of *Prussia*, finding that the Protestants could obtain no

* The Protestant Ministers met at *Osnabrug*, the Romans at *Munster*; and as these two Cities are in *Westphalia*, it is sometimes call'd the Treaty of *Westphalia*, of *Munster*, or of *Osnabrug*.

Redress either in *Hungary*, the *Palatinate*, or *Salzburg*, did threaten, and at last made use of Reprisals on the *Romish* Clergy in his Dominions ; but he did it as a Christian, by only seizing their Temporal Revenues, without molesting their Persons ; and yet the *Po-*
pish Princes continued their Persecutions, and the Religious Grievances were not redressed.

Charles XII. King of *Sweden*, being enter-
ed into *Saxony* with his victorious Army, re-
ceived the Complaints of the Protestants of
Silesia, and demanded by his Minister at the
Court of *Vienna* a Liberty of Conscience for
those oppressed People ; but all he could ob-
tain of that Court was only thirty-five
Churches, which the *Jesuits* had arbitrarily
taken from them some time before. And not-
withstanding the repeated Instances of all the
Protestant Princes and States, and particularly
those of the illustrious House of *Brunswick*,
the Protestants have not yet obtain'd a
Redress.

The present King of *Prussia*, who is now
in *Silesia*, has indeed restor'd to the Protes-
tants there all the Churches that belong'd
to them in the Places he has taken from the
Queen of Hungary, in so far as he could
do it, according to their just Rights ; and
tho'

tho' that distress'd Queen is attack'd on all sides by several Powers, and that she might with just Reason expect a great Support from her Protestant Subjects, yet she continues to refuse them their Liberty of Conscience ; so far does the Influence of the Romish Clergy prevail. But however his Prussian Majesty has acted at this Juncture in Consequence of the Sentiments of Charity he expresses in the Confession of Faith he writ while under the severe Displeasure of his Royal Father, and daily expected to fall a Sacrifice to his Resentment ; he had Time enough in his Confinement (tho' under Oppression) to consider the Truth of his Religion, and to set down his Sentiments of it, both in general and in particular ; I leave it to every one to judge whether his Decisions are just and true. I shall only add, that I think it was happy for him to be under Affliction and in Adversity, and to make so good a Use of them. For, as a very learned Author † observes, " No Princes on Earth were ever truly Great, unless they had been under Persecution or Affliction ; for thereby they, to whom every body is subservient, learn to commiserate the Hardships and Misfortunes

^{of others.} ^{and} ^{so} ^{they} ^{will} ^{be} ^{more} ^{likely} ^{to} ^{do} ^{good} ^{to} ^{the} ^{world}

† The Author of *Telemachus*.

" of

" of their Subjects and Inferiors : And,
 " says he, Princes who have always been
 " fortunate, are hardly worthy to be so ;
 " they must become Great through Pa-
 " tience, and by overcoming the greatest
 " Difficulties : for as Fire trieth Gold, so
 " Adversities try great Men."

The World indeed has taken great Liberties with the Character of his present *Prussian* Majesty, from his Attempt upon *Hertall*, whereby he obliged the Prince and Bishop of *Liege* to do him Justice with respect to his undoubted Rights on that Lordship, and especially since his entering *Silesia* with a powerful Army in order to recover some of the Dominions which his Electoral House formerly possessed in that Dukedom. The Clamour has been hereupon very great and virulent against him, some not thinking any Epithets too hard for him, because they think he aims at the Possession of Lands in *Silesia* he has no just Title to. I will not pretend to decide that Controversy; but I am very well assured, that his Majesty our most gracious Sovereign, and the States of *Holland*, had never taken so much Pains to mediate an Accommodation between the Queen of *Hungary* and the King of *Prussia*, had they been convinced that

Monarch

Monarch had no Rights to some of those Dominions he claims; which are the Dukedoms of Jagernsdorf, Lignitz, Brieg, and Woblau, with the Lordships of Bauten, Oderberg, &c. to which his House, as he pretends, has an undoubted Right, tho' the House of Austria has detained the Duchy of Jagernsdorf ever since the Year 1603, and Lignitz, Brieg, Woblau, &c. since the Year 1675. These Rights of the House of Brandenburg were thought so valid and just, that in the Year 1685 the Court of Vienna offered to give to that House the Circle of Schwibus, situated in Silesia, and other Rights, in lieu of them; but they found Means to get the Prince Elector (Frederick, the third Elector of that Name, afterwards first King of Prussia) to give it under his Hand, that he would restore it when he came to succeed his Father; and he restored it accordingly. This is what he answer'd to his Ministers Representations against it; *I have given my Word, and I will keep it.* *I leave it to my Descendants to make good my Pretensions to Silesia, since in my present Circumstances I cannot do it myself.* When Times are not favourable, we must put up with Patience: but if it pleases Providence to change the Face of Affairs, my Descendants will take Advantage of it, and will rightly know how to act the Part that shall

shall be most convenient for them. So the Circle of Schwibus was delivered to the Imperialists in 1695; and the present King of Prussia, Grandson to Frederick III. who surrendered it, is now endeavouring to assert the Rights he has by Inheritance and by Treaties to the said Dukedoms and Lordships. Nevertheless, it is the general Opinion, that as on one hand the too great Obstinatey of the Queen of Hungary to maintain the Pragmatick Sanction (whereby most of the Powers in Europe obliged themselves to the late Emperor her Father, to secure to his Daughters, or to their Heirs Male, the whole Hereditary Succession of the Dominions of the House Austria, which Succession had been unlawful according to the Laws of the Empire, without such a Sanction, because no Females can inherit any Fiefs therein;) so perhaps on the other hand, the King of Prussia insists on too great a Part of Silesia, which the Queen cannot consent to part with, and this Dispute may probably soon involve all Europe in a War, that will spread its Flames on all Parts, and give an Opportunity to France to fish in troubled Waters, according to its avowed Custom, and put her ancient Ally the Elector of Bavaria upon the Imperial Throne, which would be the greatest Misfortune that could happen,

not

not only to the Protestant Interest; but to the Ballance of Power in Europe.

Yet as the Conferences are still continued, and that the Maritime Powers, who no doubt rightly know the fatal Consequences of a *French* Army in the Empire, have Hopes to find Means to reconcile the said Queen and King, we must deferr our Judgment on that Affair till farther Advices. However it is not doubted, that some of the contested Dominions in *Silesia*, will be ceded to the King of *Prussia*, to hold in Fief and Homage of the Crown of *Babemia*; which will in effect preserve the Pragmatick Sanction before mentioned, and in reality baffle all the Efforts of *France*, and its several Allies, the *Turks*, *Swedes*, *Bavarians*, *Palatines*, *Cologn*, &c. who may probably be frustrated in their Intentions, the Election of an Emperor be free and regular, and the Peace of the Empire restored upon a solid Foundation.

The King of *Prussia* has now, we hear, obtained (besides the Dukedoms of *Jagernsdorf*, the Principalities of *Leibnitz*, *Brieg*, *Woblaw*, *Beuten*, *Oderberg*, &c.) the Dukedom of *Munsterberg* and the City of *Neiss*, to cover his *Silesian* Dominions on that Side. But

it were to be wished that Prince had in Retaliation for those great Lordships entered into a defensive and offensive Alliance against the Enemies of the sore distressed Queen of *Hungary*, whereby the Tranquillity of the Empire might have been established and confirmed, and *France* disappointed in her great and pernicious Views in Opposition to the true Interests of all *Europe*.

We shall now come to the particular Character of the King of *Prussia*, as we had it from several Persons of Honour and Veracity, and from an Officer whose Declaration must be the more Genuine, as he left his Service some time ago, and who all agree in this, That his *Prussian* Majesty is a Prince of strict Honour and Virtue; he is pious without Bigotry; just to all Men, tho' to his own Detriment, of which we could give several Instances here, if it was not to avoid Prolixity. He is a dutiful Son, a tender Husband, notwithstanding the Infirmities of his Spouse; a sincere Friend; sociable, without Excess in any Manner: And to sum up all, he might be called the *Father of his People*, if any arbitrary or despotic Monarch could deserve so glorious a Title

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The Present KING of PRUSSIA's Confession of FAITH,

二

(20)

THE
CONFES SION
OF
FAITH
Of the Present
KING of PRUSSIA,
Written
Before he succeeded to the Crown.

I.

I DO not believe what the Pope commands, nor even what *Luther*, *Bæza*, or *Calvin* have wrote; but I believe in the adorable Trinity, and set down his holy Word as the Foundation of my Faith; and shall never believe any thing that does not agree with its Word.

II.

L A

CONFÉSSION DE FOY

Du Present

Roy de PRUSSE,

Ecrite

Avant son Avenement à la Couronne.

JE ne crois pas ce que le Pape commande, ni même ce que *Luther*, *Beze*, ou *Calvin*, ont écrit; mais je crois en l'Adorable Trinité, et pose sa Sainte Ecriture comme le fondement de ma Foy, et je ne croiray jamais rien qui ne s'accorde avec cette parole.

II.

II.

I also believe, that I and all Christians shall be saved through the Blood, Wounds, Death, and holy Merits of Jesus Christ.

III.

And because there is no Salvation in any other Name, but in the saving Name of Jesus Christ, I do not think it proper to call myself a *Lutheran*, a *Calvinist*, or a *Papist*; but I am and call myself a Christian.

IV.

As to eternal Election or Predestination, this is my plain Belief, That the God of all Mercies has called every Man to Salvation; and that it is not through any Defect in their Vocation that they are not all saved, but through their Wickedness and Obstinacy, which prevents or puts by the divine Grace; and by reason of their

cor-

II.

Je crois aussi que je serai sauvé, et tous les veritables Chrétiens, par le sang et la mort de JESUS CHRIST, par ses playes et son saint merite.

III.

Et parce qu'il n'y a point de salut en aucun autre nom, qu'au nom salutaire de JESUS CHRIST, je ne trouve pas à propos de m'appeller ni *Lutherien*, *Calviniste*, ou *Papiste*; mais je suis et m'appelle Chrétien.

IV.

Pour ce qui est de l'Election Eternelle, ou de la Predestination, voicy ma simple croyance; c'est que le Dieu de toute misericorde a appellé tous les hommes à être sauvé, et que ce n'est point par aucune faute de leur vocation qu'ils ne sont point tous sauvés, mais par leurs mechanceté et obstination, qui empêche ou recule la Grace Divine; et à cause de leurs coeurs

corrupted Hearts, and their Sins, they are condemned by the just Judgment of God.

V.

This is my Opinion about the Merit of Works; that is, there must be good Works where there is a real and sincere Faith, for Faith and good Works are as inseparable as Light from Fire: And therefore it is a very erroneous Opinion, to believe any Man can merit Salvation by his good Works, since we are only saved by a true Faith.

VI.

This is my real Belief, with Respect to Baptism and the Holy Sacrament of the Lord's Supper: As I have been cleansed of Sins in the Baptism, not only by Water, but by the very Blood of my Lord and Saviour *Jesus Christ*, and that by those Means I was received in the eternal Alliance of Grace with God the Father, the Son, and the Holy Ghost; I am also nourished in the Holy Communion, at the Table of Grace of *Jesus Christ*, and by Virtue of that

coeurs corrompus et de leurs pêchés, ils sont condamné par le juste jugement de Dieu.

V.

Voici mon opinion touchant le Merite des Oeuvres ; c'est qu'il faut qu'il y ait de Bonnes Oeuvres, où il y a une Foy réelle et sincere ; car la Foy et les Bonnes Oeuvres sont aussi inseparables que la Lumiere l'est du Feu ; c'est pourquoi c'est une opinion tres erronée, que de croire qu'on puisse meriter son salut par ses Bonnes Oeuvres, puis que nous ne sommes sauvéz que par une vive Foy.

IV.

Ceci est ma simple croyance à l'égard du Baptême et du saint Sacrement de la Communion du Seigneur ; C'est que comme j'ay été nettoyé de mes pêches dans la Baptême, non seulement par Eau, mais par le propre Sang de mon Seigneur et Sauveur JESUS CHRIST ; et que par ces moyens j'ay été reçeu dans l'alliance de grâce en Dieu le Pere, le Fils, et le Saint Esprit ; je suis aussi nourri dans la sainte Communion à la Table de Grace de JESUS CHRIST ; et en

D

vertu

that Sacrament I am made a Partaker of all the Benefits that my Saviour has acquired by his Wounds and Sufferings, and become an Heir of eternal Life. From whence I conclude, that whosoever believeth in God, and seeketh his Salvation in the Blood of *Christ Jesus*, and also leadeth the Life of a true Christian, may die the Death of the Blessed, and will be saved.

VII.

I leave to every one their Liberty of Faith and Conscience ; protesting in the Face of almighty God, that I am resolved to live and die by this plain Confession of Faith ; and yet I leave all just Men to judge whether I am cold, hot, or lukewarm.

VIII.

Far be it from me to believe, that the Service of *Roman Catholick Priests* aims at the Salvation of Souls ; I have learnt from Experience, that none of their Actions tend to the Honour of God, or the Salvation of Men, but only to their own Honour

vertu de ce Sacrement, je suis rendu participant de tous les benefices que mon Sauveur a acquis par ses blessures et par ses souffrances, et suis devenu heritier de la vie éternelle. D'où je conclus, que quiconque croit en Dieu, et cherche son salut dans le Sang de JESUS CHRIST, et mene aussi la vie d'un véritable Chrétien, il mourra de la mort des justes, et sera sauvé.

VII.

Je laisse à un chaqu'un la liberté de sa Foy et de sa Conscience; protestant en presence du Dieu tout-puissant, que je veux vivre et mourir selon cette réelle Confession de Foy; & cependant je laisse aux Gens de Bien à juger si je suis froid, chaud, ou tiede.

VIII.

Je suis fort eloigné de croire, que le service des Prêtres Catholique *Romains*, a en vuë le salut des ames: j'ay appris par experience, qu'aucunes de leurs actions ne tendent à l'honneur de Dieu, ou au salut des Hommes, mais uniquement à leur pro-

Honour and Advantage, and with a View
to be honoured of Men.

IX.

I very justly disdain to call myself a
Papist, a *Lutheran*, or a *Calvinist*; but as
the Custom and Opinion of the World is,
that the bare Name of a Christian is not
sufficient, but one must be a Member of
some particular Church, and profess its
Confession of Faith; and as the true Pro-
testant Reformed Religion agrees most with
my Religion, I think it proper to call
myself a Reformed Protestant: Tho' I do
not see any Reason to say, that there is
the least Difference between my Confession
of Faith, and the pure *Lutheran* Religion.
I will not however be called a *Calvinist*, but
I am and ever will be a Reformed Chris-
tian; that is to say, one who is free from
all Error in the Doctrine of Faith, and who
believes all that I have above mentioned:
But a *Calvinist* is he who makes the Doc-
trine of *Calvin* the Rule of his Faith.

X.

pre honneur et avantage, et en vuë d'etre honoré des hommes.

Ysme si qd Ma ay nrois as etoilezT
yvres l' auysqz noys doct I. Aysqz ayed
bois qd beffal as etoile bns
flosQ yloH ede io surIV ede yd awerib
oy Je dedaigne tres-justement de m'appeller
Ropiste, Lutherien, ou Calviniste; mais comme
ce'st la coutume et l'opinion du monde, que
le simple nomade Chrétien ne suffit pas
mais qu'il faut q'on soit membre de quelqz
que Eglise particulière, et q' on fasse la pro-
fession de sa Confession de Foy, et comme
la pure Religion Reformée s'accorde le plus
avec ma Religion, je trouve à propos de
m'appelle Protestant Reformé, quoi que je
ne voy acune raison de dire, qu'il y a la
moindre difference entre ma Confession de
Foy et la pure Religion *Lutherienne*: Je
ne veux pourtant pas etre appellé *Calviniste*,
mais je suis et seray à jamais Chrétien Re-
formé, ce'st à dire, celui qui est exempt de
toute erreur dans les Dogmes de lay Foy,
et qui croit tout ce que j'ay allegué cy-
deffus. Mais un *Calviniste* est celui qui
fait de la Doctrine de *Calvin* la regle de
sa Foy.

X

X

X

Therefore as *Calvin* was a Man, he may have erred. I look upon *Calvin*, *Luther*, and others as Instruments selected by God, drawn by the Virtue of the Holy Ghost out of the Darkness of Popery, and who have shewed the Way to Life: But as they were Men, they have been liable to Error; for which Reason I do not believe any Doctrine that does not agree with the true Word of God; for Saint Paul saith, *Try all Things, retain what is Good.* **The E N D.**

5 MR 64

X.

Et comme *Calvin* étoit homme, il peut avoir été déçu. Je regarde *Calvin*, *Luther*, et autres comme des instrumens choisi de Dieu, tiré par vertu du Saint Esprit des tenebres du *Papisme*, et qui ont montré le vray chemin de vie. Mais comme ils étoient hommes, ils ont pû errer : c'est pourquoy je ne crois aucune doctrine qui ne s'accorde point avec la veritable Parole de Dieu ; car Saint *Paul* dit, *Eprouvé toutes choses, retenez ce qui est bon.*

La F I N.

X.

Et comme Cœurs étoit pourvoi à l'abondance
 avant d'êre déclaré. Je leur dis que Camille Thibaut, ce
 nulles continue des intumescences cphoïes de Dieu,
 tellez pas mal en la Sainte Eglise des réceptiles
 qu'il y aille, et qui ont toute le Asia
 chevalier de son. Mais comme il est nécessaire
 pour nous il est tout à fait certain: celle bondante
 je ne crois aucunement que M. Gaudin ne s'accorde
 point avec le résultat de Dieu;
 car il y a une chose toute simple, et
 facile à dire de ces

La FIN